1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

197 563 Thus we have mapped five tongues of undoubtedly so much difference between each other as to deserve the name of separate languages, not merely of dialects. Of each, with the exception of Kashmīrī, there are dialectic subdivisions, but these I have not attempted to map; I have here represented the great and striking divisions only.

FAITH MAP. 1/A

563 779 795 There are four religions, the geographical distribution of whose followers is represented on this map. Only three, indeed, are of much importance as regards this country. These are the three wide-spread religions of Buddhism, Hindūism, and Muhammadanism. The fourth is the Sikh sect of the Hindūs, which is very sparingly represented.

The Buddhists comprise two out of the three Tibetan races who were represented on the Race Map—the Chāmpās and the Ladākhīs. They comprise also the inhabitants of several Dārd villages, who, while retaining certain rites of their own, have adopted Buddhism. It should be noted that not only those Dārd villages follow this religion who, it was shown, have acquired the Tibetan tongue and lost their own, but several others also who retain their own Dārd speech.

The Muhammadans include the Baltīs, who, as before said, are but Ladākhīs converted to Islām; nearly all the Dārds; the Kashmīrīs (taking them generally); and the Chibhālīs.

Of the Hindū faith are the Pahārīs and Dogrās.

Of Sikhs but very few are to be met with in these territories. There are some villages of comparatively old colonisation in the Jhelam Valley—more probably than I have marked, but only of those have I a record; and there is a Sikh temple and *Granth* or Book on the banks of the Chīnāb.

563 779 It is the case that within the Hindū area are many Muhammadans, not only colonies from other races, but also natives of the same part who have at different times been converted; this is especially the case in the towns. I have not attempted to represent these exceptions on the map, but have remained content with

1/A [Cf. category 116, End Map V -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

drawing a line to separate the tract where the majority of the inhabitants are Hindūs from that where the majority are Muhammadans. On the other hand, in every town in the Muhammadan country, Hindūs are settled, chiefly as traders; and again, in Kashmir, a proportion of the inhabitants retain their old Hindū faith; these are the Kashmīrī Brahmins; but neither of these classes has one been able to distinguish on the map on account of their being geographically so mixed up with the Muhammadans. In Appendix VII. will be found some statistics of the proportions of Hindūs, Muhammadans, &c., in the different parts of the country.

Here in these territories is the spot where the three great Asiatic faiths meet. From the neighbourhood of the Brama Peaks, *and from no other spot in Asia*, one may go westward through countries entirely Muhammadan, as far as Constantinople, eastward, among none but Buddhists, to China, and southward over lands where the Hindū religion prevails, to the extremity of the Indian peninsula.

POLITICAL MAP.

The objects of this map are the showing, first, by what Governments the Maharaja of Kashmir's territories are surrounded, who are politically his neighbours; secondly, the subdivision of these territories themselves for administrative purposes; and, thirdly, the most practicable lines of routes that exist through them. These subjects will be briefly treated of under the headings, Surrounding States, Boundary Line, Interior Divisions, and Routes.

SURROUNDING STATES.

The Political Map then shows that on the south and the south-west the Maharaja's country is bounded by some of that portion of the British dominions which is under the Lieutenant-Governor of the Panjāb. This includes two tracts—Chamba and Khāghān—which are not ruled directly by the British, but are held by native rulers tributary to and quite dependent on them; the greater part, however, is British territory, pure and simple.

On the north-west is the tract called Yāghistān, or rebel-

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AVI

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goddess Pārvatī sailed in a pleasure-boat from Harāmukh mountain in the north to the Konsanāg lake in the south. In her honour the lake was known as the Satīsar, or 'lake of the virtuous woman.' The country-side was harassed by a demon popularly known as Jaldeo, a corruption of Jalodbhava. Kāsyapa, the grandson of Brahmā, came to the rescue, but for some time the amphibious demon eluded him, hiding under the water. Vishnu then intervened and struck the mountains at Bāramūla with his trident. The waters of the lake rushed out, but the demon took refuge in the low ground near where Srīnagar now stands, and baffled pursuit. Then Pārvatī cast a mountain on him, and so destroyed the wicked Jaldeo. The mountain is known as Hara Parbat, and from ancient times the goddess has been worshipped on its slopes. When the demons had been routed, men visited the valley in the summer; and as the climate became milder they remained for the winter. Little kingdoms sprang up and the little kings quarrelled among themselves, with the usual result that a bigger king was called in to rule the country.

Early rulers.

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The *Rājatarangiṇī* opens with the name of the glorious king of Kashmīr, Gonanda, 'worshipped by the region which Kailāsa lights up, and which the tossing Gangā clothes with a soft garment.' Nothing is known of the founder of the dynasty, though the genealogists of Jammu trace a direct descent from Gonanda to the present ruler. Mention is made of the pious Asoka and of his town, Srīnagar, with its ninety-six lakhs of houses resplendent with wealth. This town probably stood in the neighbourhood of the Takht-i-Sulaimān. Next come the three kings, Hushka, Jushka, and Kanishka, to be identified with the Huvishka, Vāsudeva, and Kanishka, Kushan rulers of Northern India at the beginning of the Christian era. According to the chronicles, in the days of these kings Kashmīr was in the possession of the Buddhists, and Buddhist tradition asserts that the third great council held by Kanishka took place in Kashmīr. The Buddhist creed and the Brāhmanical cult seem to have existed peaceably side by side; but five hundred years later Hiuen Tsiang found the mass of the people Hindu, and the monasteries few and partly deserted. There is good reason to believe that the Kashmīris were, from the earliest period, chiefly Saivas.

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White Huns.

About A.D. 528, Mihirakula, the king 'cruel as death,' ruled over Kashmīr. He was the leader of the White Huns or Ephthalites. The people still point to a ridge on the Pīr

Decay of Hindu rulers.

There were signs of decay, and the last of the strong Hindu rulers was queen Didda (950–1003). Then followed the Lohara dynasty. Central authority was weakened, the country was a prey to civil war and violence, and the Damaras, skilled in burning, plundering, and fighting, harassed the valley. The last of this line was Jaya Simha, or Simha Deva (1128); and in his reign the Tartar, Khān Dalcha, invaded Kashmīr, and after great slaughter set fire to Srīnagar. He subsequently perished in the passes on his retreat from Kashmīr, overtaken by snow. Rām Chand, the commander-in-chief of the Kashmīr army, had meanwhile kept up some semblance of authority in the valley, and had routed the Gaddis from Kishtwār. With Rām Chand were two soldiers of fortune, Rainchan Shāh from Tibet and Shāh Mirza from Swāt.

Progress of Islām.

Rainchan Shāh quarrelled with Rām Chand, and with the assistance of the Ladākhis attacked and killed him. He married Kuta Rānī, the daughter of Rām Chand, and embracing Islām became the first Muhammadan king of Kashmīr, but died after a short reign of two and a half years. At this juncture Udayanadeva appeared, who was the brother of Rājā Simha Deva and had fled to Kishtwār. He married the widow, Kuta Rānī, and reigned for fifteen years. On his death Kuta Rānī assumed power for a short time, and committed suicide rather than marry Shāh Mirza, who now declared himself king. He was the first of the line known as Salātīn-i-Kashmīr, and took the name of Shams-ud-dīn. In 1394 Sultān Sikandar, known for his fierce zeal as *butshikan* or 'Iconoclast,' was king of Kashmīr. He was a gloomy fanatic, and destroyed nearly all the grand buildings and temples of his Hindu predecessors. To the people he offered death, conversion, or exile. Many fled; many were converted to Islām; many were killed, and it is said that Sikandar burnt seven maunds of sacred threads worn by the murdered Brāhmans. By the end of his reign all Hindu inhabitants of the valley, except the Brāhmans, had probably adopted Islām.

Muhammadan rulers.

In 1420 Zain-ul-ābidīn succeeded. He was wise, virtuous, and frugal, and very tolerant to the Brāhmans. He remitted the poll-tax on Hindus, encouraged the Brāhmans to learn Persian, repaired some of the Hindu temples, and revived Hindu learning. Hitherto in Kashmīr Sanskrit had been written in Sarada, an older sister of the Devanāgari character. The introduction of Persian, as the official language, divided the Brāhmans into three subdivisions: the Kārkuns, who

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1

entered official life; the Bāchabatts, who discharged the function of the priesthood; and the Pandits, who devoted themselves to Sanskrit learning. Towards the end of this good and useful reign the Chakks sprang into mischievous prominence. Zain-ul-ābidīn drove them out of the valley, but in the time of his weak successors they returned and eventually seized the government of Kashmīr. Turbulent and brave, the Chakks were not fitted for administration. Yākūb Khān, the last of the line, offered a stubborn resistance to Akbar, and with the help of the Bambās and Khakhās routed the Mughal on his first attempt on the valley (1582). But later, not without difficulty and some reverses, Kashmīr was finally conquered (1586).[1]

The Mughals.

Akbar visited the valley three times. He built a strong fort on the slopes of the Hara Parbat, paying high wages, and dispensing with forced labour. His revenue minister, Todar Mal, made a very summary record of the fiscal conditions of the valley. Jahāngīr was greatly attached to Kashmīr. He laid out lovely pleasure-gardens; around the Dal Lake were 777 gardens, yielding a revenue of 1 lakh from roses and bed musk. Much depended on the character of the governors. Alī Mardān Khān, the best of these, built a splendid series of *sarais* on the Pīr Panjāl route to India, and grappled with a famine with energy and success. Aurangzeb visited the valley only once; but in that brief time he showed his zeal against the unbelievers, and his name is still execrated by the Brāhmans. Then followed the disorder of decay, and in 1751 the *Sūbah* of Kashmīr was practically independent of Delhi.

The Durrānis and Sikhs.

From the following year the unfortunate Kashmīris experienced the cruel oppression of Afghān rule, the short but evil period of the Durrāni. Governors from Kābul plundered and tortured the people indiscriminately, but reserved their worst cruelties for the Brāhmans, the Shiahs, and the Bambās of the Jhelum valley. In their agony the people of Kashmīr turned with hope to the rising power of Ranjīt Singh of Lahore. In 1814 a Sikh army advanced by the Pīr Panjāl, Ranjīt Singh watching the operations from Pūnch. This expedition miscarried; but in 1819 Misr Dīwān Chand, Ranjīt Singh's great general, accompanied by Gulāb Singh of Jammu, overcame Muhammad Azīm Khān, and entered Shupiyan. In comparison with the

[1] Kashmīr had been attacked from the side of Ladākh by Mirzā Haidar (the author of the *Tārīkh-i-Rashīdī*) in 1532, and again invaded from the south in 1540, and ruled by him (nominally on behalf of the emperor Humāyūn) until his death eleven years later.

361 as compared to 5,505 in 1921 and 4,535 in 1911. If the city were excluded the average would sink to 3,540 persons per town. In the Outer Hills a town contains on an average 2,876 souls compared to 2,690 in 1,921 and 2,045 in 1911. In the Jhelum Valley Division the average population per town works out at 15,510 inclusive of the Srinagar city and shows an excess of 441 persons over 1921 figures and of 6,531 over 1911 figures. If the city were left out of count the average would descend to 4,220. In the Indus Valley the conditions under which urbanity labours seem to be on a par with those in the Outer Hills and the average per town stands at 2,603 compared to 2,758 in 1921 and 1,683 in 1911. For the entire State the average comes to 8,777 persons as against 7,884 in 1921 and 4,932 in 1911 the increase being 17·3 per cent. which is higher than the general increase in the entire population.

I.	Sub-montane ..	+22·5
II.	Outer Hills	+10·6
III.	Jhelum Valley Division ..	+2·9
IV.	Indus	—8·7

The statement in the margin illustrates the percentage of increase in the average population of towns in each Natural Division when compared to last Census. The average population of a town in some of the Indian Provinces and States is compared with the average for this State in the diagram opposite which needs no comment.

369 *162 **75. Sexes in Towns.**—The distribution of urban population by sex is intended to give an insight into the character of a town as the preponderance of males over females is taken as an index of the town being industrial and commercial. For it is industry and commerce which by their rising wages attract rural labour which is generally male, the reason obviously being the precarious nature of the labourers' livelihood precluding the labourer from taking kindly to the idea of carrying a burden of wife in the working market. The labourer himself is more often than not a migratory bird who comes to eke out his meagre resources and returns home as soon as his purse is full. But this object is to a great part baffled when we find that a great disparity prevails between the sexes throughout the State. For every thousand males in the State there are only 881 females. In the urban population the fact is more disquieting as the proportion falls to 781 females per 1,000 males only. In the Natural Divisions by which statistics are exhibited in the Subsidiary Tables the figures are found to fluctuate between 675 to 891. The Sub-montane Tract inclusive of the Jammu city shows the lowest number of females per 1,000 males viz. 675 but if the city figures be ignored the figure rises to 702. The disparity is thus most acute in this tract. In the Outer Hills the males outnumber females by 227 per 1,000 *i. e.* there are 773 females per 1,000 males in the urban population of this division. In the Jhelum Valley Division the proportion is 821 to 1,000 including the city of Srinagar and 795 without it. This disparity is the least observable in the Indus Valley where the proportion is happily above the average for the State, being 891. It is probably the Buddhist custom of polyandry and polygamy that tends to arrest any abnormal rise in either sex and thus secures a comparatively better proportion between the sexes. The proportions in some other Provinces and States of India are illustrated and compared in the diagram facing this page.

*162 ●779 **76. Religion in Towns.**—As will be seen from Subsidiary Table II the Sikhs leave all others behind in their fondness of town life in the Sub-montane and the Indus Valley Divisions. The figures of Buddists in the former tract are misleading as there were only 9 Buddhists in that tract at the time of the Census all of whom were caught in the heart of the city of Jammu, otherwise this division has no permanent Buddhist population. In the Outer Hills and the Jhelum Valley Tract the Hindus lead the way while Sikhs come second. The Muslims follow the rear. The reasons are obvious. It is a common almost a state observation that minorities flourish most in the towns which are more cosmopolitan than the villages. Though this table does not include Zoroastrians and Christians it will not be remiss if a word is added about them. The Europeans in the State are either traders or Government servants or Missionaries who generally reside in cities and towns. Possibly there might be an individual driven to embrace the austere life of a village by a nobler desire to convert the local inhabitants to his mode of religious

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thinking but such exceptions are very rare and very few. The Indian Christians on the other hand being generally drawn from the lower classes both in towns and villages do not change their abode with their religion and are to be found both in urban and rural localities. The followers of Zoroaster are eminently traders by profession and have no occasion to stay in villages. Their number at the current Census is 5 only and four of them were censused in the Srinagar city. Nobody thus shirks town life because he has religious aversion to it but because the economic forces which buffed human life, fix his sphere of action without caring much for his choice, in a particular locality to which he must stick, to make his ends meet. The love of Home is moreover deeply implanted in the human breast and when the definition of Home is narrowed down to the four walls of the house where a person was born those walls acquire a sanctity which is treasured with fondness and love and to desert those walls for a better house in the town looks like a sacrilige and repugnant to the mind.

77. Areality and Proximity.—It will be interesting to enter into a bit of technical calculation and find out what the mean distance between the towns comes for the whole State as well as for the various divisions composing it. Assuming each town to be a point the mean distance between the towns can be worked out by the application of the following formula:—

$$D^2 = \frac{200}{N\sqrt{3}}$$

Where D is the distance between towns and N is the number of towns per 100 square miles of area. The area of the State being 84,471 square miles and the total number of towns adopted at the current Census being 39 the value of N can easily be worked out as follows:—

$$N \text{ is equal to } \frac{39 \times 100}{84471}$$

$$= \log 3900 - \log 84471$$

$$= 3{\cdot}5911 - 4{\cdot}9267$$

$$= 2{\cdot}6644$$

The value of N having been obtained D that is the mean distance can be found out as below:—

$$2 \log D \text{ is equal to } \log 200 - \log N - \log 3$$

$$= 2{\cdot}3010 - 2{\cdot}6644 - 2385$$

$$= 2{\cdot}3010 - 2{\cdot}9029 = 3{\cdot}3981$$

$$\therefore \log D = \frac{3{\cdot}3981}{2} = 1{\cdot}6990$$

$\therefore$ D = 50 miles (By consulting the antilog tables).

Extending the above calculation to the different Administrative Divisions the following results will be obtained:—

Division.	Area.	Number of towns.	Mean distance.
Jammu Province —	12,378	20	23·8 miles.
Kashmir " —	8,539	15	25·6 "
Frontier Districts —	63,554	4	135·5 "

[Errata: cf. category 116, p. 329 for corrections--Analyst]

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84. Rural Population.—The entire population classed as rural on the present occasion comes to 3,303,029 and bears a proportion of 973 to the total population of the State. The State is thus preponderantly rural as is natural for a country depending chiefly on the soil for its livelihood. In 1891 this proportion was 922, in 1901—945, in 1911—934, and in the preceding Census 912. The present proportion thus beats all its predecessors notwithstanding the fact that in 1901 only two places were treated as towns. Coming to Natural Divisions the rural population in the Sub-mountane Tract is 641,883 i. e., 971 per cent. of the total population, slightly lower than the percentage for the State. The population living in villages in the Outer Hills Division which comes next is 1,047,217 and bears a ratio of 973 to the total population of the division. The figures for the next division are slightly better, the total rural population being 1,336,558 bearing a ratio of 851 to the total population of the Jhelum Valley Tract. In the sparsely inhabited Indus Valley Division the figures of rural population stand at 276,169 being 964 per cent. of the population of this tract. According to the percentage of rural population then the divisions would stand as in the margin, the Jhelum Valley Division having the privilege of being least rural in the State due to its industries and commerce.

I. Outer Hills.	
II. Indus Valley.	
III. Sub-mountane.	
IV. Jhelum Valley.	

85. Sex in Villages.—The statement in the margin gives the figures of males and females in each Natural Division of the State and the number of females per thousand males. If women are the true stabilisers of society and on their number depends the life that a country may be expected to enjoy the Indus Valley Division which was eclipsed by the Jhelum Valley Division and Sub-mountane Tract in urbanisation condemns them both in this respect, for which full reasons have been given in the Census Report of 1921 vide Chapter VI. The Outer Hills, the most rural tract, comes off second best and can justly pride on its position. The Sub-mountane Division sticks to its third place in the classification while the Jhelum Valley Tract which topped the list is being most urban goes down to the bottom in disparity of sex and carries home the sad truth that women do not thrive in an industrial atmosphere. The rural section of the State has only 892 females to a thousand males. The economic and other factors that lead to this disparity will find their place in the chapter on 'Sex'.

Natural Division.	Males.	Females.	Number of females per 1,000 males.
Sub-mountane ..	345,972	295,911	855
Outer Hills ..	561,888	485,329	864
Jhelum Valley ..	718,510	617,948	860
Indus Valley ..	142,208	133,961	941
State ..	1,768,579	1,531,749	866

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86. Religion in Villages.—The State being overwhelmingly Muslim, the followers of *Islam* are naturally in a majority in the rural population but the first place is occupied by Buddhists. Out of every thousand Muslims, 917 live in villages. As regards Hindus the most important minority in the State 805 out of every 1,000 are rural residents. The Sikhs divide every thousand of their population between town and village in the ratio of 92 to 908 while Buddhists outstrip even the Muslims in their love of genial country life and 936 out of 1,000 prefer this mode of living. The table below exhibits the place occupied by each religion in each Natural Division in its preference for country life :—

Natural Division.	Muslim.	Hindu.	Buddhist.	Sikh.
Sub-mountane ..	1	2	17	3
Outer Hills ..	2	3	----	3
Jhelum Valley ..	3	1	19	2
Indus ..	4	4	2	4

Town only in the Jhelum Valley Division the Muslims yield their place to the Sikhs while the Hindus occupy a third position in all divisions except the Sub-montane. The causes of variance in proportion of different religious communities to urban life have been referred to above and need not be reiterated here. 162 779

87. Cities : Area and Density.—The cities of Jammu and Srinagar have witnessed so many improvements during the ongoing decennium that little apology is needed for assigning them a little larger space in this chapter. The Jammu city with a population of 35,611 is situated on an elevation and occupies a single square mile. It is a city of spaces and its view from afar is strikingly charming. Its natural position helps drainage and leads to sanitation but the city is indifferently conserved. The only outlet for the city population is towards the Bantar Canal but even there the almost prohibitive price of land for building site practically bars the average citizen from possessing a [illegible] This city of Srinagar has an area of 11 square miles to 173,573 souls i. e., 15,779 persons per square mile less than half the number living in the sister city. This looks better but need not lead us to infer that the city is free from congestion and there are houses where sun's rays do not penetrate in their diversal courses. The city includes a number of suburbs with agricultural land and open spaces and that accounts for the greater area and lesser density. These also enable it to expand without limit, the open spaces providing healthy lungs to the city. 361

88. Variations in Population.—The proportional increase in city population is exhibited in Subsidiary Table IV. Both the cities show a record increase of 22.5 per cent, but in the case of the Srinagar city the increase is partly ascribable to the inclusion in the city precincts of certain areas, not formerly treated as Municipal. The Jammu city which was showing a fall in numbers for the last two decades has happily entered on a new career of growth and has besides covering the lost ground made a positive addition to its population. This increase is in part attributable to the presence of Government officers at Jammu at the time of Census and the existence of Kashmir coolies who migrate to the comparatively less cold clime of the place in winter, which besides affording protection against weather adds appreciably to their income.

89. Sex in Cities.—Though according to the industrial character of the cities it is Srinagar that should have a less number of females than Jammu, in the table the case is the reverse and the Jammu city shows the greatest disparity in the number of the sexes. This is inexplicable except partly on the ground that the Kashmiri labourers do not carry their families to Jammu and the Government employees belonging to Kashmir Province are also unaccompanied by their wives and children except in a few cases. 162

90. Religion in Cities.—In their composition by religion the cities of Jammu and Srinagar present a contrast. The former has 62.4 per cent. of its population comprised of Hindus and leaves 33.1 to Muslims, 2.3 to Sikhs and 1.4 to Jains and slightly more to Christians. The latter on the other hand has 79.9 per cent. of its population comprised of Muslims and draws from the Hindus 19.4 per cent. of the population only, leaving .5 to Sikhs and an insignificant proportion to others. The Hindus living in Srinagar city are mostly Kashmiri Pandits, the number of emigrants from the Punjab being insignificant though they form an important trading community. 162 779

91. Migration in Cities.—In the Subsidiary Table IV the figures under foreign born represent those born outside the State but enumerated in the cities. Specific instructions were issued to the Enumerating Agency to record the cities of Jammu and Srinagar in the column for birthplace but the low intelligence level of our enumerators confounded the question and entries like 'Jammu, Srinagar' were made which could be taken as indicating the particular city or district. The intention to separate figures of city born was accordingly partially fulfilled and figures of emigrants had to be abandoned though with much reluctance. 659

be due to several visitations of Cholera and to the diseases like Pneumonia to which the old age easily succumbs on account of low vitality, while in Jammu plague, fevers and scarcity conditions in some districts might be held responsible for thinning this age-group.

The excess of emigrants over immigrants in the closing decade amounted to 30,252. As the population which emigrates to other countries in search of service, trade and labour naturally consists of able-bodied youths, their absence from homes reduces the proportion of the middle-aged and raises that of children and old persons. On this basis it was presumed at the last Census that comparatively large proportion of persons in the later age-groups in the State especially in the Jammu Province was in part the result of a large increase in the number of emigrants.

116. Age distribution by Religion.—The age distribution for each of the main four religions of the State is given in Subsidiary Table II which records the figures for 10,000 of each sex. For facilities of comparison following table showing age distribution by ten important age-groups for the 1921 and 1931 Censuses per 100 males only whose age-return is generally more reliable will be helpful :—

Religion.	Year.	0—5	5—15	15—40	40—60	60 & over.
Hindu ..	1931	11	24	39	18	8
	1921	13	29	40	14	4
Sikh ..	1931	15	26	37	14	8
	1921	13	26	42	13	4
Muslim ..	1931	10	29	39	14	8
	1921	10	27	39	13	4
Buddhist ..	1931	9	19	41	21	10
	1921	11	26	39	11	13

The above figures reveal a close correspondence between the Muslims and Sikhs both of whom have a large proportion of population in the earlier age-groups i. e., 0-5 and 5-15 while the old-age groups 40-60 and 60 and over possess a smaller proportion. The Hindus on the contrary have a comparatively smaller proportion in the age-groups 0-5 and 5-15, while the proportion of the Buddhists for these groups is still smaller. As regards the age-groups 40-60 and 60 and over the Buddhists out-number the proportion of Hindus and both of these show a considerable excess over the Muslims and Sikhs. Regarding the middle-age group 15-40, the Muslims lead with 42 per cent. and are followed by Hindus with 40 per cent. next to whom come the Sikhs and the Buddhists with 38 per cent. The progress since the last decennium shows that the healthy conditions of the decade have enabled the Hindus to increase their proportion in the 0-5 group from 11 per cent. to 13 per cent. While the Muslims, Sikhs and Hindus have each gained by 3 per cent., 2 per cent. and 1 per cent. respectively in the group 15-40, the Buddhists have lost by 3. It would be interesting to follow this item of analysis at the next Census and build proper conclusions as to the non-progressive nature of the age constitution of the Buddhists.

117. Distribution by Caste.—The Subsidiary Table III gives the age composition for certain selected castes per 1,000 of each sex and it appears that among the Hindus the proportion per mille of male children aged 0-5 is the highest amongst Jats (194) who are followed by Chamars (190), Brahmans (174), Khatris (170), Megh (165), Arora (159) and Kashmiri Pandits occupying the lowest position as at the last Census with a proportion of 150 per thousand. Female children preponderate among Chamars (212) and Jats (208) and are the lowest in proportion amongst the Kashmiri Pandits. Amongst the Muslims in the groups 0-5 of male children Rajputs retain their first position with a

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These frequent wars and intensive disputes might have appreciably reduced the female constitution of the population which it has not been possible to recoup. 162*

122. Comparison with other Provinces and States.—The following table gives the proportion of females per 1,000 males for the principal Provinces and States of India as shown at the 1931 Census.

Province or State.	1931 Census.	1921 Census.	Variation.
1	2	3	4
India	940	955	−15
1. U. P.	908	915	−7
2. Assam	869	867	+2
3. Bombay	811	821	−10
4. Bengal	892	901	−9
5. Madras	1,044	1,053	−9
6. Central Provinces	968	1,005	−7
7. Bihar and Orissa	1,040	1,057	−17
8. Punjab	832	830	+2
9. N. W. F. Province	864	850	+14
10. Baluchistan	717	733	−16
11. Gwalior State	897	890	+7
12. Hyderabad State	939	946	−7
13. Mysore State	965	955	+10
14. Rajputana	908	915	−7
15. Jammu and Kashmir State	891	900	−9

The general dearth of females in all the chief Provinces and States of India with the exception of Bihar and Orissa and Madras proves the characteristic preponderance of males in the Indian population. Out of 10 Provinces and 5 States shown in the table only 2 provinces show a slight preponderance of females while the rest disclose a deficiency which in the case of the Punjab, N. W. F. P., Gwalior State and the Jammu and Kashmir ranges between 830 and 900 females per 1,000 males whereas Baluchistan stands last with a proportion of only 717. In the case of the remaining 8 units the deficiency of females no doubt exists but the proportion is above 900 ranging from 901 in Bombay and reaching as high as 998 in Central Provinces. The causes of this general deficiency of females in India have already been discussed in the preceding paragraphs and we may now examine the variation in this proportion as shown at this Census. In view of the fact that the proportion of females has fallen for the whole of India from 945 to 940 the fall of 9 in the State proportion should not cause any anxiety since it only means that factors responsible for reducing the female element throughout India have been in operation here also. A glance at the variation column shows that of the eight Governor's Provinces in India six (U. P., Bombay, Bengal, Madras, C. P., Bihar and Orissa) have registered a minus variation i. e, their female proportion instead of improving has gone further down, while on the other hand only two provinces namely Assam and Punjab show a nominal rise in female proportion by three per 1,000 males. Among the States, Mysore, Hyderabad and Jammu and Kashmir have all gone down whereas Baroda and Gwalior have recorded an increase of 10 and 7.

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123. Sex Proportions by Religions.—The subjoined table extracted from the Subsidiary Table II shows the variation in the sex-ratios for the different

religions at this as well as the previous Censuses and it is easily seen that of all the religions the Sikhs have scored the highest improvement in their female proportion both since 1901 as well as during the last decade.

Religion (all ages).	Number of females per thousand males at the Census of					
	1901.	1911.	1921.	1931.	Variation since 1901.	Variation since 1921.
1. Sikh ..	901	853	901	933	+122	+22
2. Hindu ..	858	853	872	873	+ 25	+ 1
3. Buddhist ..	991	999	1,000	1,008	+ 17	+ 8
4. Muslim ..	902	896	894	882	— 10	—12
All Religions ..	894	887	890	891	— 3	— 9

The increase of their females by 122 per 1,000 males during the last thirty years and by 22 during the outgoing decade is a sure testimony of the abnormal increase of the Sikhs. The large increase of 28·2 per cent. in the Sikh population during this decade is also due to the special instructions issued by the Census Commissioner for India under which the terms Hindu and Sikh were declared as mutually exclusive and a Sikh was given the option of getting himself recorded either as a Hindu or as a Sikh, but he could not get himself entered as both. This inflated the number of Sikhs by withdrawal from the Hindus of Sahaj Dhari and Brahman Sikhs who used to be entered under Hindus as Sanatani Sikhs. The smaller percentage increase of Hindus during the decade under report (6·06 per cent. Hindus against 28·2 per cent. Sikhs) is also in part ascribable to the above reason and in part to the fact that the Hindus who generally predominate in towns where want of free air and outdoor active life renders the females more liable to disease and increased mortality. The Budhists who possess almost equal proportion of the sexes having during the past Censuses been declaring a regular improvement in the sex-ratio though at a slow speed as is revealed by the rise of female proportion from 991 to 1,008 *i. e.*, by 17 in 3 decades and by 8 in the outgoing decade. The high proportion of the females amongst the Budhists has already been explained in previous reports and suffice it to say that the higher female birth-rate brings into the world more children of that sex and the equal treatment of female children with male children keeps the proportions not only in tact in higher age-groups but also increases it. Greater attention is bestowed on the female children in order to enable the family to offer a chomo (female monk) to the local monastery or Gumpa. Thirdly the outdoor agricultural life of the females makes them hardy and prolongs their life which keeps in tact the increased feminine proportion in the old-age groups of the population. Above all the Budhist custom of polyandry also acts adversely against males although the manner of its operation is not quite intelligible. Last of all come the Muslims who have lost by 12 per 1,000 males during this decade although their population has in this period increased by 10·5 per cent. Their loss has been responsible for giving a minus variation for the entire State. A glance at the figures against the age-group 0-5 and 5-10 will show that the females are less at birth (989) and the sex-ratio further deteriorates to 983 in 0-5 period and to 847 in group 5-10 and 828 in group 10-15 which shows that deficiency at birth is not only maintained but is at the same time seriously aggravated during infancy childhood and early age-periods thus showing that the factors of deliberate or unconscious neglect of female children and early marriage have certainly been at work.

130. **Proportion of Sexes by Castes**.—Among the Hindus the Brahmans display the highest proportion of 952 per mille of males and are followed next by Chamars (901), Megh (890), Rajput (814), Khatri (827), Kashmiri Pandit (799) and Arora (752). Although the Brahmans do not possess the highest female birth-rate amongst the Hindus as is shown by the 0-6 age-group of Subsidiary Table IV wherein Meghs, Chamars and even Kashmiri Pandits and Khatris beat

[Errata: cf. category 114, p. 329 for corrections --Analyst]

779 **296. What is Hinduism.**—The Sanskrit word 'Dharma' which is the commonly accepted equivalent of the word 'Religion' has in reality a much wider significance since it encompasses the entire range of social conduct while religion confines itself mostly to ideas about God and life after death etc. On account of the inherent disability of the average person to correctly appraise the minute distinctions between the countless personal beliefs obtaining in the various communities the Census does not consider it advisable to take notice of the innumerable personal faiths and distinctions which would not readily submit to proper classification under a convenient number of comprehensible heads but is content with the communal aspect of the religion since its main concerns are the concrete people and not so much their abstract faiths. The exotic religions like Christianity and Islam inspite of minor differences possess a definite creed to enable a ready distinction of its adherents from others, but 'Hinduism' is too wide a term as it includes within its fold a large variety of creeds and doctrines. There are Monotheists, Polytheists and Pantheists all clubbed together under this denomination. It does not exclusively denote a religion but it also denotes the country, race, religion as well as the social organization. While on the one hand it shelters persons believing in one God without a second it also nurtures adherents believing in thirty-three crores of Devatas and paying homage to idols and natural powers, and all these classes are content or rather proud to call themselves Hindus as if there was nothing incompatible with their faiths and principles. People may be diametrically opposed in beliefs and ceremonials still they are Hindus. It is the elasticity of the Hindu religion which is responsible for keeping within its border the various sects on the one hand and the different aboriginal tribes and other low classes on the other all of whom find a place and recognition for their respective beliefs and customs within the pale of this all comprehensive religion. It is, however, incorrect to surmise that there is no central belief which is shared by all the Hindus, since in all the apparent diversity there is a unifying principle which holds all these elements together. As a religion Hinduism is one which postulates the existence of one God (without a second) Who manifests himself to the world at various times in His various incarnations. Hinduism is Monotheist in spirit though in its outward aspect the popular Hinduism has adopted various forms and images to capture and satisfy the imaginations of its numberless followers at various stages of religious development, but these images are the visible symbols of the Divine spirit whose attributes they are intended to signify. Even Sir Alfred Lyall who defined Hinduism very comprehensively as "a tangled jungle of disorderly superstitions and collection of rites, worships, beliefs, traditions and Mythologies, that are sanctioned by the sacred books and ordinances of the Brahmins and are propagated by Brahmanistic teachings", had later to admit that "The dominent idea of intellectual Hinduism, the belief of which overhangs all this jungle of superstitions, is the unity of spirit under a plurality of form".

As Hinduism is not a proselytising creed, a Hindu like a poet is born and not made. That is one of the reasons why Hinduism has given away many of its adherents to other religions during the past but has failed to add to its strength either through reclamations of the deserters or through conversion from other religions. Till very recently the public opinion did not pin much faith in the '*Shuddhi*' or reclamation since the orthodox opinion strongly discountenanced the re-assimilation of the converts from Hinduism with the result that even cases of forcible conversions were not open to revision. The contact with Western civilization and the liberalising forces let loose by the Arya Samaj have now effected a considerable change of outlook, and now not only are reconversions of Hindu converts viewed with favour but the advanced opinion finds nothing odious in bringing within its sphere conversions from other religions. During the past decade there have been occasional instances of conversions of certain European ladies into Hinduism by the Arya Samaj through the *Shuddhi* ceremony when a Hindu name is given to the convert. Miss Nancy Miller, an American girl who was taken in marriage by the ex-ruler of Indore was renamed Sharmishtha Devi after her '*Shuddhi*' and at the *Shuddhi* ceremony of one of the European women at Srinagar the new name of Nila Nagini was adopted by her.

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In spite of the great diversities of beliefs and worships the fundamental elements of Hinduism are not as obscure or unknown as is often supposed by the outsiders since with some exceptions, Hindus generally have reverence for the Vedas, the cow, caste distribution (Vern-ashram) and the Brahmans, although the intensity of their belief in this as in many other old doctrines is everyday diminishing. Besides the above, there are some other central ideas of the Hindu Philosophy which are generally accepted by the followers of this religion and which consequently afford good clues to their distinction from others. These are the beliefs in the 'Unity of God', Maya, Pantheism, Karma and consequent Pessimism.

The unity of God connotes that God is one though He also displays himself in different incarnations to protect the righteous and punish the evil-doers. Maya or the illusion which makes the unreal things appear as real and actually existing and prevents the realisation of the one-ness of the self with God represents another essential element of Hinduism. As soon as self-realization establishes that one-ness with God which is the ideal of Pantheism all pain and suffering is at an end. "Karma or predestination of fate means that man cannot alter his destiny from which springs the principle of Pessimism ordaining the uselessness of human effort which has been responsible for many important turns in the history of this country". Although there may appear some difficulty in defining 'Hinduism' yet the identification of persons known as Hindus is not a complicated task.

299. General Distribution of Population by Religion.—The religious distribution of the population of the State is given in the Imperial Table XVI from which the marginal statement has been extracted to exhibit the main results at a glance for the convenience of the general reader. The total population of the State is made up of 2,817,636 Muslims, 736,222 Hindus, 50,662 Sikhs, 38,724 Budhists, 2,263 Christians, 597 Jains, 134 Tribals and 5 Zoroastrians. The table also shows that for every 10,000 of population there are 7,727 Muslims, 2,019 Hindus, 138 Sikhs, 106 Budhists, 6 Christians and 1 Jain. It is quite evident that Muslims constitute the predominant community in the State forming 77 per cent. of the total population and Hindus make up the next important community with a percentage of over 20. The remaining 3 per cent. is made up by Sikhs (1·4 per cent.), Budhist (1 per cent.), Zoroastrian, Christians and Tribals contributing conjointly about ·5 per cent. to the total population of the State. From the Subsidiary Tobale I which demonstrates the general distribution of population by religion as well as the variations recorded during the decade by the different religious communities it will appear that of all the important religions the highest gain has been secured by the Sikhs who have increased their population during the outgoing decade by 28·2 per cent. The Muslims' share in the decennial increase is by no means an un-important since they have added to their numbers by 10·5 per cent. The increase per cent. of the Hindus is only 6·29 which is far from satisfactory as will be shown presently. Last of all comes the Budhist with a decennial increase of only 2·7 per cent. For the purposes of this comparison we have taken only the four main communities which form 99·5 per cent. of the population and have left out of account the increases shown by the minor communities such as Jains, Zoroastrians and the Tribal religions since their number being very small any fluctuation in their

1 [Errata: cf. category 116, p. 320 for corrections -- Analyst]

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Religion.	Number in		Proportion per 10,000 in	
	1921	1931	1921	1931
1	2	3	4	5
1. Hindus —	692,641	736,222	2,056	2,019
2. Muslims —	2,550,534	2,817,636	7,573	7,727
3. Sikhs —	39,507	50,662	119	139
4. Jains ..	529	597	2	1
5. Budhists —	37,068	38,724	112	106
6. Zoroastrians ..	7	5	....	....
7. Christians —	1,824	2,263	5	6
8. Tribals ..	1	134	....	....

sect instead of Arya Samaj yet the returns of schedules showed a great preponderance of entries like Samaj, Arya, or Mahasha and it was only in the case of intelligent persons that the entries of Vedic Dharma were found recorded. 795

Separate enquiries were made from the various local branches regarding their activities during the decade but upto the time of writing responses were received only from Mirpur and Srinagar which show that a girl school having a building of its own and a small library is being run by the Mirpur Samaj which has also reclaimed 2,500 Chamars while the Srinagar Samaj is engaged in social and educational propaganda. It maintains a girl school of the middle standard in a building of its own wherein the number of students swells to about 100 in summer. There is a Rainawari Arya Samaj Vanitashram where widows are given lessons in the three Rs and are also taught embroidery and weaving work to enable them to earn a living. The Samaj celebrated half a dozen widow remarriages and is doing propaganda work to break down the opposition. 794

305. Depressed Classes.—His Highness the Maharaja Bahadur had thrown open the public wells and schools and colleges to the untouchables long ago but to complete the work of their social equalization and uplift, he has very recently made an announcement throwing open all State temples and Devasthans to the depressed classes for 'Darshan' and prayer and this has ushered in a new era in the orthodox Hinduism of the State which will soon adapt itself to the changing conditions and it is hoped that the depressed classes will no longer show an anxiety to stand out of the ranks of the orthodox Hinduism. It is to be seen whether with the fresh stamp of touchability and equality the orthodox Hinduism will be able to recoup its numbers although there seems little doubt that further migration from the Brahmanic into the Arya Samaj would materially cease. 657 178

306. Islam.—Mohammedanism is a monotheistic religion believing in the unity of God, in Mohammed as his messenger and prophet, in Quran as his scripture, in the existence of angels, predestination and resurrection. It also enjoins the performance of some cordinal duties *viz.* "the Saalt (daily prayers), the Saum (fasting in the month of Ramzan), the Haj (Pilgrimage to Mecca) and the Zakat (allotting a certain proportion of ones' income for charitable and religious purposes)". It is readily distinguishable from Hinduism as it has a definite creed and an intensely proselytizing mission, its followers in India as well as in Kashmir being made up of foreign immigrants and by conversions from Hinduism. The Muslim population of this State consists mainly of local converts from all castes, *i. e.*, Brahmans, Rajputs, Vaishyas and Shudras who passed into the Muslim ranks at various periods of history. The Imperial Table XVII shows that under Muslims also there are found a number of Hindu castes such as Jats and Rajputs in the Jammu Province, and Bats, Dars, Rainas and Pandits in the Kashmir Province some of whom upto this date retain most of their old ceremonies and customs. The Muslim Rajputs of the Jammu Province still observe the endogamous and exogamous marriage groups. The institutions of child marriage, prohibition of widow re-marriage and payment of fee to Brahmans at marriage show the close affinity in which they still stand to their Hindu brethren. In Kashmir the visitors are quite familiar with the famous shawl merchant Nurdin Pandit the first half of whose name is Muslim while the suffix is purely Hindu. In Ladakh and Frontier Illaqas the inhabitants who were formerly Budhists of the local Mangolian race were muslimised in a wholesale manner although some of them in Ladakh still observe some Budhistic customs. They freely drink chhang—the Budhist beverage and the worship of Budhist Devata Rahto is also performed by some classes. 779

The total Muslim population as enumerated at the present Census is 2,817,636 persons against 2,548,514 of the 1921 Census the increase amounting to 10·5 per cent. against 5·1 per cent. of the previous decade which shows a very satisfactory record. Their proportion per 10,000 of the population has also risen from 7,675 to 7,727. The Subsidiary Table I shows that amongst the Natural Divisions the percentage variation continues to be the highest in the Kashmir Province (11·6) as at the last Census which establishes the high fecundity of the Kashmiri 162

1/1 [Errata: cf. category 116, p. 330 for corrections—Analyst]

*162 Muslims. The increase in the Sub-montane Division which comprises the State tehsils situated alongside the Punjab plains is also good (11 per cent.) while the Indus Valley is responsible for 5·9 per cent. only.

*162 795 **307. Muslim Sects.**—At this Census a return of sects was also taken and accordingly the marginal Muslim sects were returned in the State whose strength is also given against them. The Subsidiary Table V which gives the distribution of these sects by provinces shows that Sunis muster strong in the Jammu and the Kashmir Provinces while Shia influence is predominent in the Frontier Districts which also form the chief centre for the Nur Bakshi sect of Ladakh and Molayis of Gilgit. The denominations of Ahl-i-Hadis, Hanfis and Ahmadis are sprinkled over the Jammu and Kashmir Provinces while 198 Qadianis are all located in the Jammu Province. For the historical origin of these sects and their tenets and doctrines a reference is invited to the Census Report of the State for 1921.

Muslim Sects.		Population.
All sects	..	2,917,626
Sunni	..	2,531,480
Shia	..	301,753
Molayi (Shia)	..	36,302
Nur Bakshi	..	41,789
Ahl-i-Hadis	..	5,777
Hanfi	..	4,196
Ahmadi	..	3,149
Qadiani	..	198
Sufi	..	3

794 ***Muslim Associations***—A High school and a number of Middle and Primary schools are run by Anjuman-i-Nasrutul Islam Srinagar while Anjuman-i-Hamadani and Anjuman-i-Imamia also have a Middle school each. Besides the above a Maktab is supported by Anjumani Ahl-i-Hadis. The Anjuman-i-Islamia Jammu maintains a High school for boys and a Middle school for girls at Jammu both of which are in receipt of the Government grant-in-aid. One Boarding House and one Orphanage are also supported by its funds.

779 **308. Sikhism.**—The term Sikh is derived from the Sanskrit word meaning a disciple. The faith is founded upon the teaching of Guru Nanak but the separate place in the category of religions was granted to it by Guru Gobind Singh who organized the Sikhs into a nation by imposing upon them certain rules of conduct and a definite rite of initiation (*Pahol*). The Sikhs are monotheists and reverence the Granth Sahib which contains the utterances of Nanak and other Gurus. At the same time they believe in the Hindu doctrine of metempsychosis or transmigration of soul, and Karma, and in the three modes of attaining union with the supreme being; and consequently many of their religious ideas are borrowed from Hinduism. Their two principal sects are the Keshdhari (those who wear long hair on the heads) and the Sehajdharis (those who do not) while Akalis are also coming into eminance since the Gurdwara movement. The other sects recorded at this Census are Namdharis, Sanatanis, Narankaris, of which the details may be seen in Subsidiary Table V at the end of this chapter.

*162 Introduced originally from the Punjab during the Sikh rule due to the intercourse that this State is known to have had with the Sikh court at Lahore, the community counted 11,399 souls all-told at the 1891 Census: it grew to 31,553 in 1911, to 39,507 in 1921; and has at this Census attained a population strength of 50,662. Their proportion per 10,000 of the population has grown from 45 in 1891 to 138 in 1931 and amongst the four principal religions Sikhism has shown the greatest increase of 28·2 per cent. at this Census. Amongst the provinces the greatest increase 77·8 per cent. has been reported from the Sub-montane and the Semi-mountainous Division where they have increased from 8,763 to 15,593 not mainly due to natural increase but also due to conversions made from amongst the lower classes of Hindus. The chief cause of their abnormal increase lies in the definite line drawn between the Sikhs and the Hindus at this Census. While formerly it was possible for a Sikh to show himself both as Hindu as well as Sikh but this was strictly forbidden under definite instructions of the Census Commissioner for India under which Sikh and Hindu were to be regarded as mutually exclusive terms. The enumerator was to give an option to every Sikh

of getting himself recorded either as a Hindu or as a Sikh only. This resulted in the withdrawal of a number of persons from the Hindu. An illustration of this fact is provided by the figures which at the 1921 Census recorded 18,109 Brahman Sikhs whose number at the 1931 Census has been reduced to 11,723.

In the previous Census reports it has been held that Sikhism is not indigenous to the country but was imported into Kashmir during the reign of Maharaja Ranjit Singh the Lion of the Punjab. The following extract from the Census Report of 1901 shows the origin of the Jinsi Sikhs :—

"The Jinsi Sikhs are Punjabi Brahmans. During the year 1751 to 1762 A. D., in the reign of the Emperor Ahmad Shah Abdali, Raja Sukhjiwan, Subah (Governor) of Kashmir, brought the Jinsi Sikhs from Pothwar and the adjoining hills to assist him in asserting his independence against his master. As these mercenaries were paid in Jins (grain) and had in the time of Maharaja Ranjit Singh, embraced Sikhism, they began to be called Jinsi Sikhs in receipt of (military) rations. The Jinsi Sikhs are mostly found in the following portions of Kashmir, viz., Pargan, Tral, Hummal, Kirohau, Birah and Ranbirsinghpura. They live by agriculture and personal service."

A representation has been received challenging the truth of the remarks in the previous Census reports regarding import of Sikhism during the Maharaja Ranjit Singh reign and a claim has been preferred before us asserting that Sikhs had settled into this country long before the advent of the Sikh Ruler on the strength of certain passages in religious books. Since at the time of writing no historical records or other documentry proofs were produced by the parties[1] we leave the decision of the question to the next Census when the community should press their claim in time to enable proper investigation.

The Singh Sabha Srinagar has a big Gurdwara in Amira Kadal wherein lodging arrangements are provided for a hundred pilgrims or travellers. A Sikh boarding house known as Sri Guru Nanak Ashram has been constructed at considerable expense at Chakar (Muzaffarabad) where accommodation is provided for at least 25 boarders. A similar boarding house is established at Baramulla.

209. Budhism.—Although one of the oldest religions established in the valley it is now confined only to the Ladakh tehsil which is adjacent to the Chinese Tibet—an important centre of Budhism. Of the total population of 38,724, the Ladakh district has 38,212, while 492 persons are settled in tehsil Kishtwar which adjoins the Zanskar Illaqa. The distribution within the Ladakh district assigns 30,137 to the tehsil of Ladakh, 8,011 to Kargil and only 64 to Skardu. Being a non-proselytising creed it has mainly to depend for its increase upon the natural population. Of all the religions the Budhists have presented the lowest rate of increase (27 per cent. only) during the outgoing decade, and there is nothing abnormal in this result since the Budhists of the State have always exhibited a proverbially low rate of progress due to their special custom of polyandry which considerably reduces fertility as also to a large number of persons of both sexes (Lamas and Chomos) leading a life of seclusion and life-long abstinence which results in a large waste of the productive and pro-creating energies of population. The precarious agriculture and non-availability of sufficient land act as a further check to growth of population for which no means of sustenance can be made available. The comparatively late age of marriage is again responsible for less births as has been shown in the chapter on sex and fertility. Although no conversions are made into Budhism yet on the other hand Muslims have secured a large number of converts from this religion in the past.

A record of the Budhist sects was also collected at this Census and their details will be found in Subsidiary Table V. Suffice it to say that Dugpa (12,749), Gilampa (7,337), Dingumpa (7,337) and Sarpogan (5,627) seem to be the principal sects under which the Budhist population is mostly returned.

210. Jains.—The Jains at this Census number only 597 of which 578 were enumerated in the Jammu district leaving 19 persons for the rest of the

[1] [Errata: read "party"; cf. errata sheet, p. 330, category 116 -- Analyst]

779 State. The community is congregated in the city of Jammu where its members
*162 are mainly engaged in trade. During the decade the community has increased by (597—529)=68 persons only. Of the total of 597 the Swetamber sect claimed 353 while the Digambers numbered 128, the balance of 116 being returned with no sects.

*659 **311. Tribal.**—134 Sansis who were grouped under the head others have been relegated to the denomination tribal in accordance with the instructions of the Census Commissioner for India.

779 **312. Christians.**—The number of Christians at this Census is 2,263 of
*162 whom 198 are Europeans and Allied races, 123 Anglo-Indians, and 1,942 Indian Christians. For every ten thousand population there are only 6 Christians in the State which gives a percentage of 06. From 1,634 of the last Census the community has increased to 2,263 persons giving an absolute increase of 627 persons or 38·4 per cent. The greatest addition has been secured by the Jammu Province and especially the Jammu district where their total has increased from 1,040 to 1,362 *i. e.*, by 322 persons. Leaving aside the Europeans and Anglo-Indians who are chiefly confined to the Srinagar city and its suburbs (257) the largest number of Indian Christians is reported from the Jammu city (602), Ranbirsinghpura tehsil (654) and tehsil Kathua (151) and the number is mostly comprised of the converts from the depressed classes. The distribution of the Christian populace by race and sect is given in the State Table VIII containing full details from which the following statement has been extracted for ready reference:—

		Persons.
1. Angilcan communian	...	576
2. India United Church	...	770
3. Lutheran	...	2
4. Minor and unspecified Protestants	...	369
5. Roman Catholics	...	124
6. Others	...	422

Different Missionaries have supplied an account of their activities which is briefly stated hereunder.

797 *Church of Scotland Mission, Jammu.*—This mission maintains an Anglo-Vernacular Middle school wherein the number of students has increased from 165 in 1921 to 296 in 1930. Since 1925 the Scout Movement has added a new phase to the activities of the school. Scouts also pay visits to the depressed classes—the Dooms and the Meghs where educative talk and propaganda work is carried on in connection with Hygiene. The school also maintains a dispensary. There are groups of Christians at Samba, Udhampur, Ramnagar and Reasi, and a strong feeling has been created against evil habits such as gambling etc.

2. A note on the activities of the Church Missionary Society Srinagar for the decade (1921-1930) by Reverend Canon C. E. Tyndal-Biscoe, M. A., Manager shows that the society maintains 6 boys schools, two of the Primary standard, two of the Middle standard, and two High schools one in Srinagar and one in Anantnag; and the Church of England Zenana Missionary Society also runs two girls schools at Srinagar and has recently opened one at Anantnag. The number of boys admitted during the decade was 6,807 out of which 287 passed the Matric and 966 the Middle standard examination. Apart from the educational activities the students render considerable social service of which the following record